

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Wa*[1] (*By*) The *Dhoha*[x] (*Early-Noon*)[x].	وَٱلضُّحَىٰ ﴿١﴾
2. By[2] The Night[x] *edha* (*when/whereas*) [*it*[x]] stilled.	وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
3. Neither forsook you[g] your[t] Lord and nor [*He*] execrated[3] [*you*[s]].	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
4. And surely The Hereafter[w] (*is*) *khayron* (*choicer/-superior/worthier*) for you[g] than The First-she[y].	وَلَلْأَخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾
5. And surely will give you[g] your[t] Lord, so delight [*you*[s]].	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
6. Has not [*He*] found you[g] an orphan then [*He*] lodged-/retreated[4] [*you*[s]].	أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾
7. And [*He*] found you[g] a strayer then [*He*] divinely-guided[5] [*you*[s]].	وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ﴿٧﴾
8. And [*He*] found you[g] *aa'elan*[6] (*an indigent/provider for a large family*) then [*He*] enriched[7] [*you*[s]].	وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾
9. So as-to the orphan so let not frustrate [*you*[s]].	فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
10. And as-to the requester so let not scold [*you*[s]].	وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾
11. And as-to by your[t] Lord's boon[w8] so let discourse [*you*[s]].	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

آيـاتـهـا
8
Ayah
ســــورة الشـــــرح
Surat Ash-Sharhe
(The Chest-Opening)
الترتيب
94
The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Have not *nashrah* ([*We*]: *delightedly drawn and opened*) for you[g] your[t] chest.	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
2. And We unburdened *a'n* (*off*) you[g] your[t] *wezra*[9] (*ill-burden/sin/offense*).	وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾

[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "الضحى," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning!

[2] Ibid!

[3] The objective pronoun of "قلى" omitted for "التخفيف"="alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See الدّر المنثور لـ أحمد الحلبي!

[4] Ibid, only here for "فآوى!"

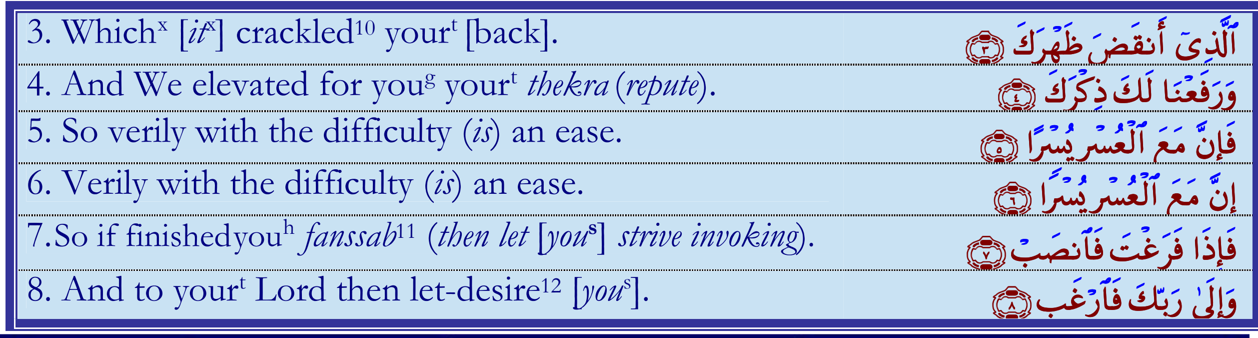
[5] Ibid, only here for "فهدى!"

[6] The word "عائلا" has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number! See اللسان!

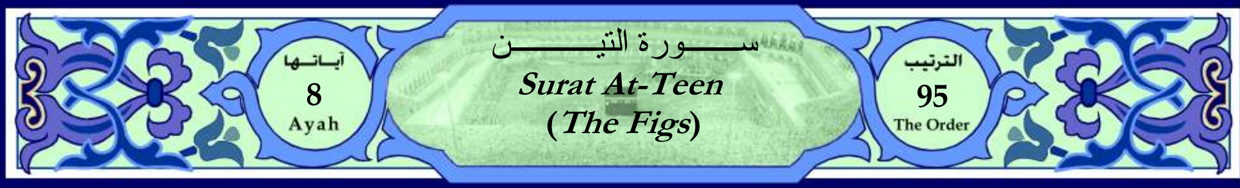
[7] The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

[8] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[9] The word "وزر"=*we'zr*, in the word "وزرك" means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And



3. Which[x] [it[x]] crackled[10] your[t] [back].	ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾
4. And We elevated for you[g] your[t] *thekra* (*repute*).	وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. So verily with the difficulty (*is*) an ease.	فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾
6. Verily with the difficulty (*is*) an ease.	إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾
7.So if finishedyou[h] *fanssab*[11] (*then let* [*you*[s]] *strive invoking*).	فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾
8. And to your[t] Lord then let-desire[12] [*you*[s]].	وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾



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By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[13] The Figs[14] and The Olives[15].	وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾
2. By[16] *Ttoo're* (*Mount*) *Seeneen* (*Sinai*).	وَطُورِ سِينِينَ ﴿٢﴾
3.By[17] this, The *Bala'de*[18] (*city/township*) the trustworthy.	وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴿٣﴾
4. *Laqad* (*verily, already and affirmatively*) We created the mankind in *ahsa'ne*[19] (*perfectest and beautifulest*) a stature.	لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
5. Afterwards *radadnaho* (*We forthwith-returned him*) (*to*) lowest lows.	ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ﴿٥﴾
6. Except, whom[r] they[z] believed and they[z] worked the righteous-works[w]; so for them (*is*) remuneration other than slighted/severed.	إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
7. So what (*makes*) you[g] deny after (*all*) by the *Deen*[20] (*Requital's Day/or Islam*).	فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ﴿٧﴾
8. Is not Allah surely *ahka'me*[21] (*wisest*) (*of*) the rulers.	أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴿٨﴾

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the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden/sin/offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

[10] The word "أنقضْ" is *not* "نقضْ!" Thus, "أنقضْ" = "أثقله حتى سمع نقيضه، أي صوته، كما قال القرطبي" Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and *indicate* that by *howling, moaning and groaning*! See اللسان, for "أنقضْ" *versus* "نقضْ!"

[11] Commentators of Qur'an *differed* widely as to the *exact* meaning of the word "انصب!" So, *most likely it means* that when you *finished your obligatory duties* than *let-you[s] strive in the extras* of the *invocations*, as such is the ***core*** of worship!!

[12] That means you urge to desire what Allah has and you surely need or want! That is make you're دعاء!

[13] In Arabic the letter "وَ" is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is "*by*!" so, since this *Ayah* begins by making an oath by the name of "التين," so we start with the word "*by*" and not "وَ" as "وَ" will *not* suffice the intended *meaning*!

[14] The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttour*=where Allah spoke to Moses, according to books of التفاسير!

[15] Ibid

[16] See footnote 1 above regarding و!

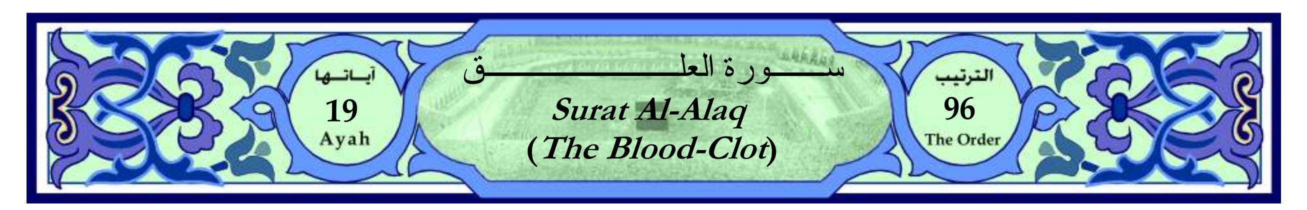
[17] See footnote 13 above regarding و!

[18] That is مكة المكرمة = Mecca *Al-Mukarrama'te* (*The possessor of bounty and ennoblement*)!

[19] There is no English word for أحسن =*absane*! Both words *perfectest* and *beautifulest* are in their *adjective* sense!

[20] The word "*Deen*" means the *Day of Judgment*, or could be *Islam*, as "Certainly the religion *enda* (*by: Rule, Dicta, Munificence*) (*of*) Allah (*is*) [the] Islam" (S3:19)!

[21] The word "أحكم" has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His "rule" would be the *wisest* and *best* possible ruling!



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By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-read [*you*^{s}]: by your^{t} Lord's name; Who [*He*] created.	ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾
2. [*He*] created the mankind of an *alaqen*[22] (*adherent-suspender/ blood-clot*)!	خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [*you*^{s}]; and/while your^{t} Lord (*is*) the *akramo* (*He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits*).	ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾
4. Who [*He*] taught by the pen.	ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾
5. [*He*] taught the mankind what/which [*he*] knew not.	عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all[23]; verily the mankind surely tyrannizes.	كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ﴿٦﴾
7. If [*he*] saw him (*i.e. self*^{w}) *istaghna*[24] ([*he*] *affirmably enriched*).	أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾
8. Verily to your^{t} Lord (*is*) the return^{w}.	إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾
9. Have you^{h} seen whom^{r} [*he*] forbids.	أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾
10. *Abdan*[25] (*a: slave/ worshipper*) *edha* (*when/ whereas*) [*he*] prayed.	عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾
11. Have seen you^{h} *en* (*if*) [*he*] [was] on the divine-guidance.	أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾
12. Or [*he*] commanded by the *taqwa* (*reverential guarding against Allah's displeasure*).	أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾
13. Have seen you^{h} *en* (*if*) [*he*] denied and [*he*] diverted.	أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾
14. Has not known [*he*], surely that Allah sees.	أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all[26]; *la'en* (*indeed if*) not [*he*] ceased surely [*We*] (*shall*) drag him by the forelock.	كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾
16. Forelock^{w} liar-she^{y} (*is*) wrongdoer-she^{y} (*is*)!	نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
17. So let summon/call[27] [*he*] *na'deyaho* (*his club-fellows*).	فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾
18. [*We*] shall summon the *zaba'neyata*[28] (*Hell's rough-angels-policemen*).	سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all[29]; let-not obey him [*you*^{s}]; and let-kowtow [*you*^{s}] and *eqta'rib*[30] (*let-festinately-approach* [*you*^{s}]).	كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾

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22 The word "**علقة**" = "*adherent-suspender,*" = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "**علقة**" or "*adherent-suspender/ clot*" could be of *any* thing! But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*)!

23 The word "**كلا**" is an article of negation particularized for deterrence and prevention!

24 The word "**استغنى**" = "**أظهر أو أكّد مغناته**" meaning *showed* or *assured* his *richness*! See **اللبيب مغني**!

25 The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

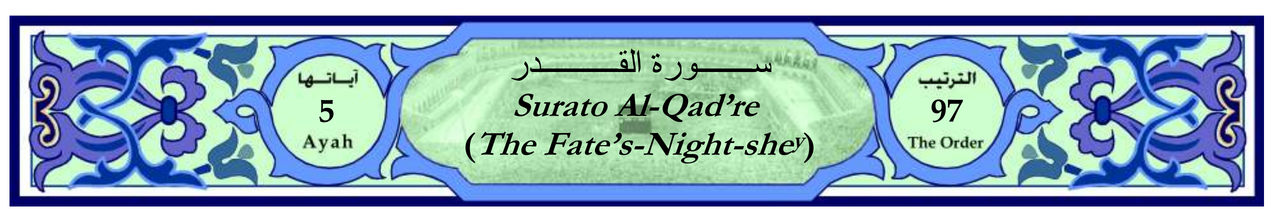
26 The word "**كلا**" is an article of negation particularized for deterrence and prevention!

27 The word "دعا" in "ادعوهم" has many meanings, among them: summon, or ناداه و صاح به=دعا صاحبه, i.e. *called* cried (*loudened*) by *him*! See **الهادي**!

28 The word "**الزبانية**" are, and Allah knows best, the rough angels-policemen of Hell! See **التاج واللسان**!

29 See footnote 6443 above for the word "**كلا!**"

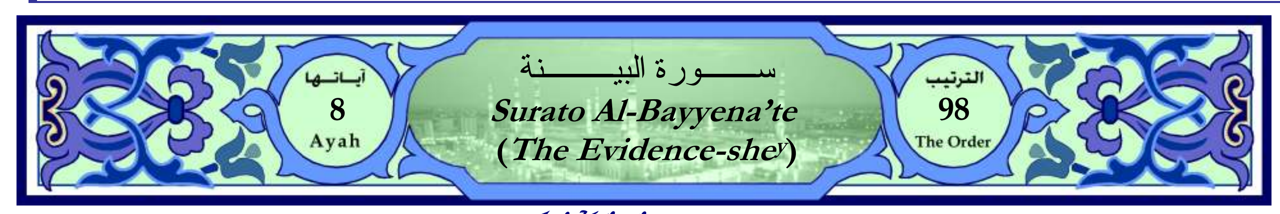
30 The word "**إقترب**" is *more particular* than "**قرب**" as "**إقترب**" = "**المبالغة في القرب**," i.e. indicative of a *superlative* of the *approach*! See **التاج**! So for such a *superlative* of the *approach*! So, "*festinately*" is used to qualify the *approach* in order to *intensify* it!



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By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Verily We descended it^{x} in the Fate's Night-she^{y}[31]!	إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١
2. And what *adraka* (*profoundly caused you^{g} to know*) what (*is*) the Fate's Night-she^{y}!	وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢
3. The Fate's Night-she^{y} (*is*) *khayron* (*superior/worthier*) than a thousand [month]!	لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣
4. *Tanazzalo* (*iteratively descend*) the angels (*i.e. Arch Angel Gabriele*) and *ar-Rooho*[32] (*mercy/Super Arch Angels/special Beings*) in it^{w} by leave (*of*) their Lord of each command.	تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ٤
5. Peace [she][33] (*is*) until outset (*of*) the early-dawn.	سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ٥



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Not were who^{r} unbelieved they^{z} of the book's folks and the *mushrekeena* (*deities-partners with Allah/he-polytheists*) disjoining[34] [*they^{z}*] until *ta'teyahom^{w}* (*descends-on/comes-to them*)^{w} the evidence-she^{y}[35].	لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ ١
2. A messenger of Allah recites [*he*] writs[36] *muttahharatan* (*that are purged*)^{w}.	رَسُولٞ مِّنَ ٱللَّهِ يَتۡلُواْ صُحُفٗا مُّطَهَّرَةٗ ٢
3. In it^{w} (*are*) books[37] forthright^{w}.	فِيهَا كُتُبٞ قَيِّمَةٞ ٣
4. And not separated who^{r} *oto* (*had been accorded they^{z}*) the book, except from after what came-she^{y} (*to*) them the evidence-she^{y}.	وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَةُ ٤
5. And not (*had been*) commanded they^{z} except to worship they^{z} Allah sincerely/faithfully[38] they^{z} (*are*) for Him the religion *hunafa*[39] (*rightly-incliners*); and	وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ

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[31] Commentators of The Qur'an give *various* meanings to "ليلة القدر," translated here as "*The Fate's Night!*" So, "*The Fate's Night-she^{y}* is really: *the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night!*" The Qur'an says: "*And He created everything and He measured it absolute measure!*" (S25:2)! Also, another *Ayah*: "*Everything^{x} We created it^{x} by a measure!*" (S54:49)! And last but not least the *Ayah*: "*Qad (verily and affirmatively) made Allah for everything a measure!*" (S65: 3)! See القرطبي!

[32] See the *Lexicon* attached to this *Translation* for an *elaboration* about *ar-Rooh*!

[33] The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a *feminine* gender in Arabic!

[34] That is to say "*separating*" or "*differing*" in terms of Mohammad (SAWS) and the Qur'an!

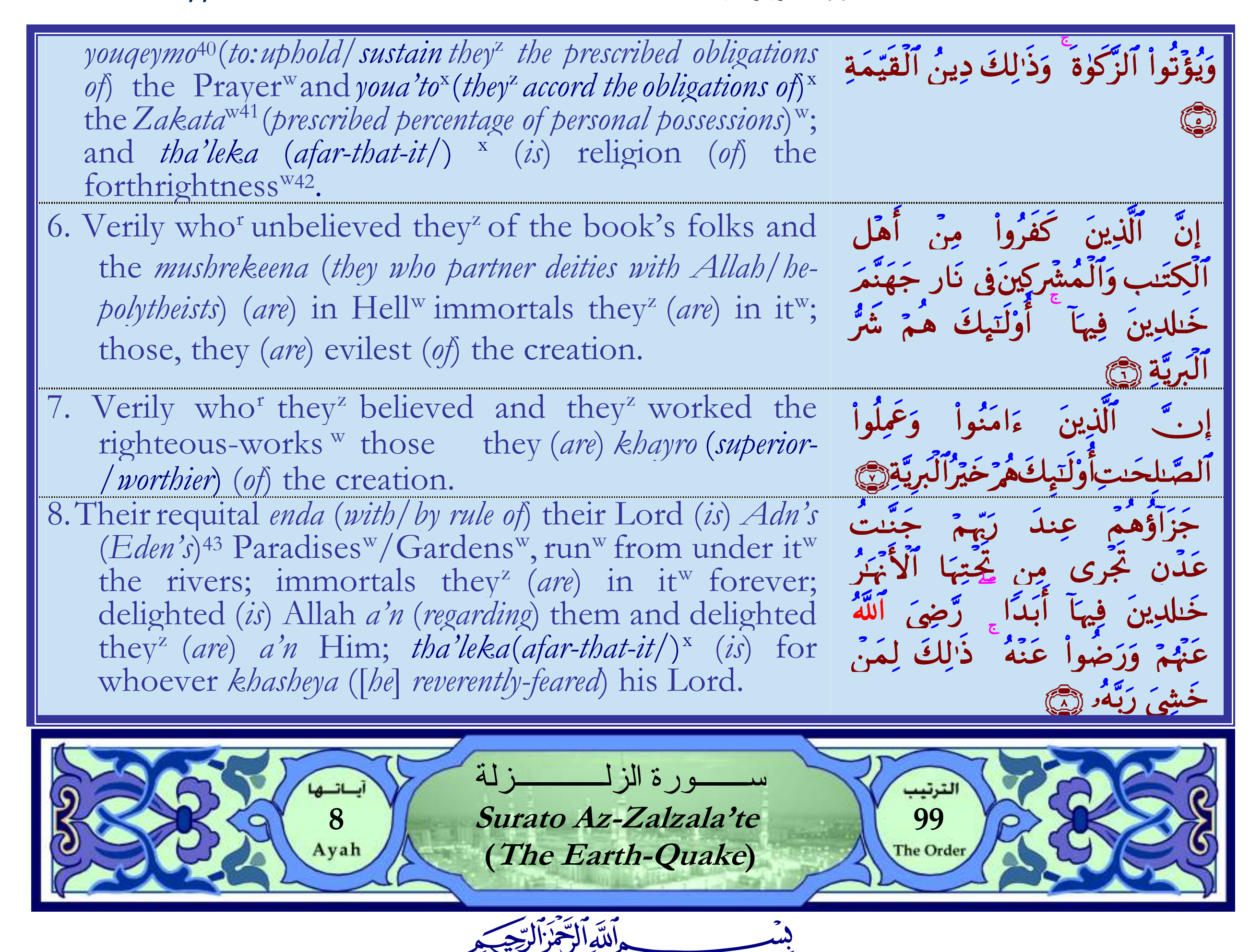
[35] The word "البيِّنة" = "*evidence^{w}*" *grammatically* is a *feminine*, as shown by "تـ التأنيث!" Hence, evidence^{w}!

[36] The word "ـه" in "مطهّرة" *qualifying* "books," referred to as "*broken plural*" thus its *adjective* is *feminized*!

[37] The word "ـه" in "قيِّمة" *qualifying* "books," referred to as "*broken plural*" thus its *adjective* is *feminized*!

[38] The word "مخلصين" here is an *adverbial* ("حال") construct, according "إعراب القرآن!" by "محمود صافي!"

[39] The word "حنفاء" in this *Ayah* is a second *adverbial* construct! See إعراب القرآن، لمحمود صافي and الدر المصون لـ احمد الحلبي! The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships, i.e. *polytheism*!



youqeymo[40] (*to: uphold/ sustain they*[z] *the prescribed obligations of*) the Prayer[w] and *youa'to*[x] (*they*[z] *accord the obligations of*)[x] the *Zakata*[w41] (*prescribed percentage of personal possessions*)[w]; and *tha'leka* (*afar-that-it/*)[x] (*is*) religion (*of*) the forthrightness[w42].	وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾
6. Verily who[r] unbelieved they[z] of the book's folks and the *mushrekeena* (*they who partner deities with Allah/ he-polytheists*) (*are*) in Hell[w] immortals they[z] (*are*) in it[w]; those, they (*are*) evilest (*of*) the creation.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾
7. Verily who[r] they[z] believed and they[z] worked the righteous-works[w] those they (*are*) *khayro* (*superior-/worthier*) (*of*) the creation.	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾
8. Their requital *enda* (*with/ by rule of*) their Lord (*is*) *Adn's* (*Eden's*)[43] Paradises[w]/Gardens[w], run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w] forever; delighted (*is*) Allah *a'n* (*regarding*) them and delighted they[z] (*are*) *a'n* Him; *tha'leka*(*afar-that-it/*)[x] (*is*) for whoever *khasheya* ([*he*] *reverently-feared*) his Lord.	جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾

آيـاتـهـا 8 Ayah — سـورة الزلـزلة — الترتيب 99 The Order

Surato Az-Zalzala'te (The Earth-Quake)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. If (*had been*) quaked-she[y] the Earth[w] its[w] quake.	إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾
2. And *akhraja'te*(*emerged-she*[y]/ *produced*-she[y]) the Earth[w] its[w] heavinesses.	وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾
3. And said the mankind: what (*is*) for it[w].	وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾
4. Then-day [*she*] discourses its[w] news.	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
5. By-verily your[t] Lord [revealed][44] for it[w].	بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾
6. Then-day issue the mankind *ash'tatan* (*solitarily/-scatteredly*), *le'youraw* (*to be made they*[z] *to see*) their works.	يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾
7. So whoever [*he*] works a *methqala* (*weigh/ burden/ equipoise*) (*of*) *dharraten*[w] (*small ant/ atom/ mote*)[w] (*of*) a *khayran*[45] (*desirable/ worship/ goodness*) [*he*] sees it[x].	فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾

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[40] The word "**يقيموا**" is rooted in "**أقامَ**" =upheld/sustained! *Linguistically* "**أقامَ؟**" "**أقامَ**" means:

"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "**يقيموا**" means they: (1) *uphold*! (2) *Called or upped to perform* the Prayer itself!

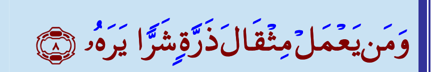
[41] See the *Lexicon* attached to this *Translation* for what is exactly, the *Zakah* and its *implications*!

[42] The word "**قيّمة**"= "**مستقيمة**," i.e. means *straight*! See **اللسان**!

[43] The word "**عدن**" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "**عدن**" is center of Paradise! According to Abdullah Ibn Omar, "**عدن**" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

[44] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*! See **اللسان**!

[45] The word "**خيرٌ**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير!**"



8. And whoever [*he*] works a *methgala* (*weigh/ burden/ equipoise*) (*of*) *dharraten*[w] (*of*) an evil [*he*] sees it[x].	وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[46] the coursers-she[ym47] *dhabhan*[48] (*horse's chest noise*).	وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١
2. Then the kindlers-she[ym] *qadhan* (*flint-striking*).	فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢
3. Then the attackers-she[ym] *ssubhan* (*by morning*).	فَٱلۡمُغِيرَٰتِ صُبۡحٗا ٣
4. So roused they[y] by it[x] *nag'an* (*dust/ loudness*)[49].	فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤
5. So middled they[y] by it[x] a gathering.	فَوَسَطۡنَ بِهِۦ جَمۡعًا ٥
6. Verily the mankind for his Lord (*is*) surely *kanoodon*[50] (*an ingrate/ disobedient/ unappreciative*).	إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦
7. And verily he (*is*) on *tha'leka* (*afar-that-it/*)[x] surely *shaheedon* (*witnesser/ testifier*).	وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧
8. And verily he (*is*) for love of the *khayre* (*desirables/ goodness/ riches/ possessions/ rain*) surely hard.	وَإِنَّهُۥ لِحُبِّ ٱلۡخَيۡرِ لَشَدِيدٌ ٨
9. Does then not know [*he*] *edha* (*when/ whereas*) (*had been*) jumbled/topsy-turvied what (*is*) in the tombs.	۞أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩
10. And (*had been*) obtained what (*is*) in the chests.	وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠
11. Verily their Lord by them then-day (*is*) surely Proficient!	إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*) S103-Al-As're

1. The *Qa're'ato*[51] (*Knocker-she*[y]).	ٱلۡقَارِعَةُ ١
2. What (*is*) the *Qa're'ato* (*Knocker-she*[y]).	مَا ٱلۡقَارِعَةُ ٢

[46] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "العاديات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning!

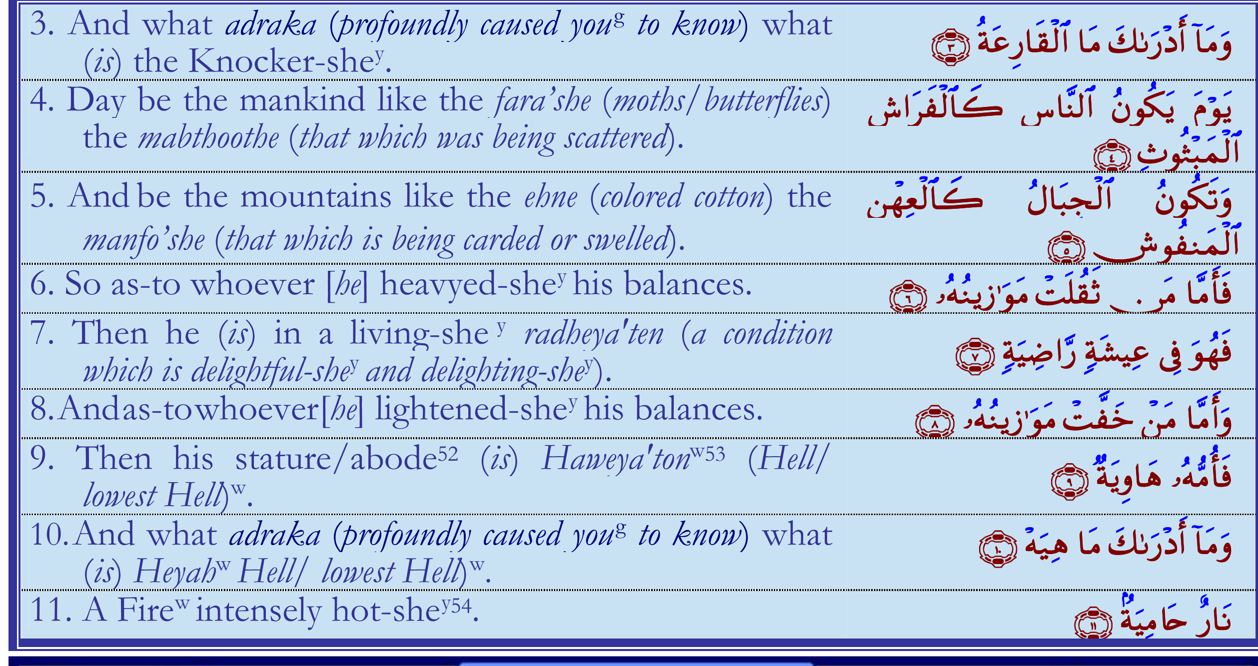
[47] The word "العاديات" being *associated* with or *qualified* by the word "ضبحا," say the *linguists* and many Qur'an commentators, shows that "العاديات" *must be* "*horses*" as the "ضبح" is *typical* of the horses and *not* the camels! However, they all mention the fact that *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib, may Allah be pleased with him, says (in an *explanation* of this very word "العاديات" *to some-one and to Ibn Abbas*) to be *not* the "horses" but the *camels racing* from *Arafah* to *Muzdalefah* to *Mena* during the *Hajj* time! And that since then Ibn Abbas had *changed* his mind and followed what *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib said!

[48] The word "*dhabhan*" apparently there is *no* exact English equivalent for it, as it is an *adverb* describing a *sound that comes out of the chest of a horse when that horse had exerted a lot of effort*!

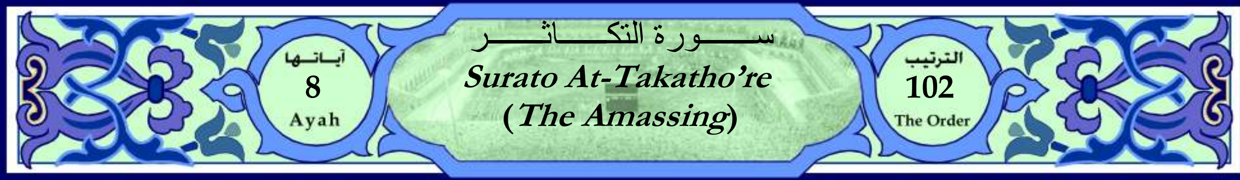
[49] The *pronoun* "ه" in "به" refers to *either* the *running of the horses* or the *place where the running occurred* or *both*!

[50] The word "كنود" could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah's *ne'am* (*all around sufficiencies, surpluses, good health and delight*) in what displeases Allah!

[51] The word "القارعة" is rooted in "قرع" meaning *knocked*! But the "القارعة" is that "[She-]Knocker" which comes *suddenly* and *shocks* for its *momentous* and *calamitous* occurrence! Hence, "القارعة" is synonymous with "القيامة" that is the Day of Judgment!



3. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the Knocker-she[y].	وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ﴿٣﴾
4. Day be the mankind like the *fara'she* (*moths/ butterflies*) the *mabthoothe* (*that which was being scattered*).	يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾
5. And be the mountains like the *ehne* (*colored cotton*) the *manfo'she* (*that which is being carded or swelled*).	وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾
6. So as-to whoever [*he*] heavyed-she[y] his balances.	فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾
7. Then he (*is*) in a living-she[y] *radheya'ten* (*a condition which is delightful-she*[y] *and delighting-she*[y]).	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾
8. And as-to whoever [*he*] lightened-she[y] his balances.	وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾
9. Then his stature/abode[52] (*is*) *Haweya'ton*[w53] (*Hell/ lowest Hell*)[w].	فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾
10. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) *Heyah*[w] *Hell/ lowest Hell*)[w].	وَمَآ أَدْرَىٰكَ مَا هِيَهْ ﴿١٠﴾
11. A Fire[w] intensely hot-she[y54].	نَارٌ حَامِيَةٌۢ ﴿١١﴾



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alha* (*entertainingly-preoccupied/ distracted*) you[b] the amassing.	أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾
2. Until visited you[c] the graves.	حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾
3. Not-at-all[55]; will know you[z].	كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾
4. Afterwards not at all; will know you[z].	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾
5. Not at all if[56]; know you[z] the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ﴿٥﴾
6. Surely assuredly[57] see [*you*[f]] the *Jaheema* (*intensely-blazing Fire*[w]).	لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾
7. Afterwards surely assuredly [*you*[z]] see it[w] *ayna-al-yaqeene*[w] (*concretely/ individually*)[w] the certitude.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ﴿٧﴾
8. Afterwards surely assuredly[58] [*you*[z]] (*are to be*) asked then-day *a'n* (*regarding*) the *na'eeme* (*Paradise's/ [its] like*) *sufficiencies/ surpluses/ and ever-lasting delights*)	ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

سورة العصر

Surato Al-As're

(The Asr-Prayer/Epocal Time)

آياتها 3 Ayah — الترتيب 103 The Order

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[52] The word "أمُّهُ" carries *many meanings*, among them: *stature/ abode*; or "أمّهُ" = "*mother*" one *homes* to her! See القرطبي!

[53] The word "*Haweyah*" is a *synonym* for *Hell*! Some say the "*Hawehah*" is the name of the *lowest door of Hell*! See القرطبي!

[54] The word "حامية" meaning intensely hot and also in the *feminine* sense, see الهادي!

[55] The word "كلا" is an article of negation particularized for deterrence and prevention!

[56] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

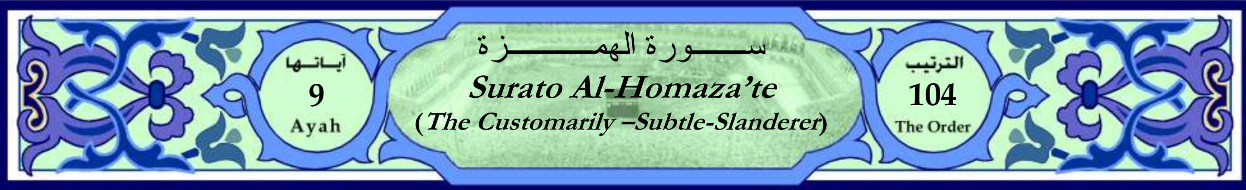
[57] The "ل" in "لترونّ" and in "لترونّها" in *Ayah* 7 and in "لتيئلنّ" in *Ayah* 8, all are *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!

[58] The "ل" in "لتسألنّ" is *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!



By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

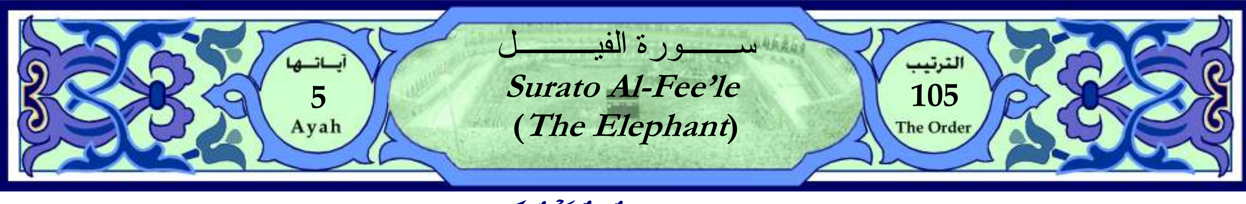
1. By The *Asr'e*[x] [59] (*Asr-Prayer*[w] / *Epochal-Time*[x]).	وَٱلۡعَصۡرِ ١
2. Verily the mankind (*is*) surely in a loss[x].	إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢
3. Except whom[r] they[z] believed and they[z] worked the righteous-works[w] and mutually enjoined they[z] by the right and mutually enjoined they[z] by the patience.	إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Waylon*[60] (*woe/long lasting torture/Hell*) for each *homazten* (*customarily-subtle-slanderer*) *lumazaten* (*subtle-slanderer*).	وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١
2. Who[p] [*he*] gathered possession[61] and *a'ddadaho*[62] ([*he*] *for preparedness iteratively counted*) it[x].	ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢
3. [*He*] reckons that his possession immortalized him.	يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣
4. Not-at-all[63]; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te*[w] (*she-the destructive hell*).	كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤
5. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the *Hottama'to*[w].	وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥
6. Allah's Fire[w] the (*made*) kindled-she[y].	نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦
7. Which[u] *tatta'leao* (*overlooks/knows*)[w] over the *af'eda'te* (*keen-preoccupation of the hearts*).	ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ٧
8. Verily it[w] (*is*) on them *mua'ssadaton* (*arrantly shut-she*[y])[64].	إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨
9. In pillars extended-she[ym].	فِي عَمَدٖ مُّمَدَّدَةِۭ ٩





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[59] In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "**العصر**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning. Also, the word "**العصر**" could stand for "*Epochal-Time*" or the "*Asr*"-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer! See **تفسير الفخر الرّازي للصلاة الوسطى**, which gives *good rationale* for *anyone* of the Five Prayers to be *the Prayer the middle*!

[60] *Waylon* (*woe, long lasting torture, valley in the Hell with intense heat that it melts every-thing that is in it*)!

[61] The word "**المال**" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times! See **التاج اللّ**.

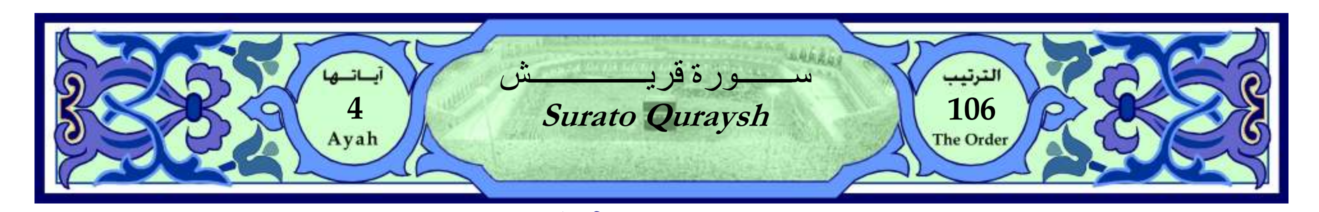
[62] The word "**عدّده**" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

[63] The word "**كلا**" is an article of negation particularized for deterrence and prevention!

[64] The word "**مؤصدة**" means firmly or completely or arrantly closed!

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

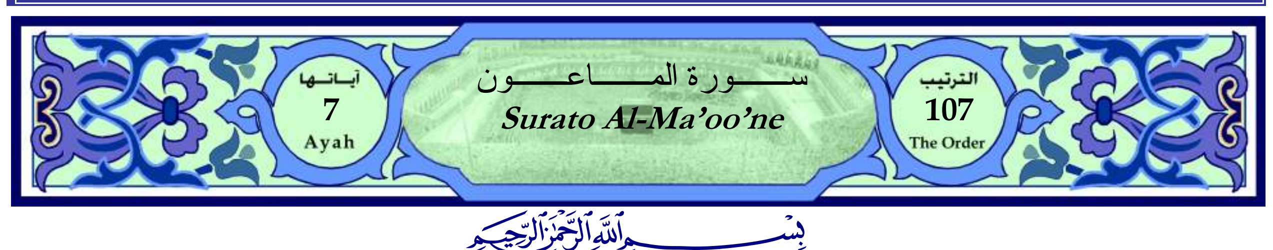
1. Have not seen [*you*[s]] how your[t] Lord did by the elephant's companions.	أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١
2. Has not [*He*] made their scheme in a misguidance.	أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِي تَضۡلِيلٖ ٢
3. And [*He*] sent on them birds *Ababeela*[65] (*schools of birds in succession*).	وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ٣
4. [*It*[w]] cast them by stones of *Sejjeelen* (*mixture of clay and stones*).	تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ٤
5. So [*He*] made them like *assfen* (*stubble*) *ma'akoolen*[66] (*that which is: eaten and excreted*).	فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ٥



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Lo[67]; *Quraysh's* concord.	لِإِيلَٰفِ قُرَيۡشٍ ١
2. Their concord (*of*) the winter and the summer journey.	إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ٢
3. So let worship they[z] Lord (*of*) this The House.	فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣
4. Who[a] *att'ama* ([*He*] *caused to ingest/fed*) them from a hunger and [*He*] secured them from a fear[68].	ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Have you[h] seen who[x] [*he*] denies by the *Deen's*[69] (*Requital's*) Day.	أَرَءَيۡتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ١
2. So *tha'leka* (*afar-that-it/*)[x] (*is*) who[x] *yado'ao* ([*he*] *snubs/rebuffs*) the orphan.	فَذَٰلِكَ ٱلَّذِي يَدُعُّ ٱلۡيَتِيمَ ٢
3. And not urges [*he*] on *tta'aame*[x] (*giving: wheat/edible-/food-grains*)[x] the poor.	وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣
4. So *Waylon* (*woe/ruin/valley in Hell*) for the prayers[70].	فَوَيۡلٞ لِّلۡمُصَلِّينَ ٤

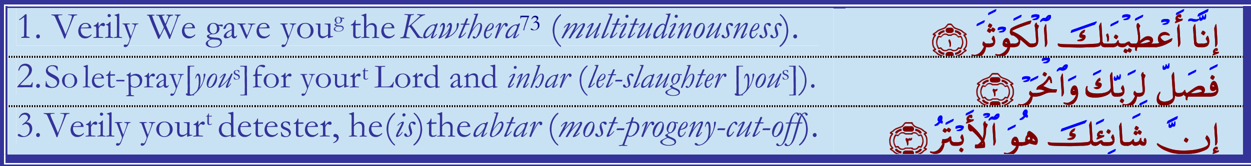
[65] The word "*Ababeel*" means schools of birds in succession! See **الراغب**!
[66] That is to say that which was eaten by the animals and was excreted!
[67] The letter "**لِ**" in "**لِإيلاف**" is a "**لِ**" of *wonder* or *surprise*! See **الطبري**!
[68] Some Arabic linguists said that: "**الخوف**"= "**القتل**!" See **تاج العروس**. and **اللسان**!
[69] The word "**دين**"= *here* means *Day of Judgment*, where people are *recompensed according to their dues*!
[70] The word "*prayer*" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!



5. Who[r] they *a'n* (*regarding*) their Prayer[w] (*are*) *sahoona*[71] (*they who are unmindful/inattentive*).	ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
6. Who[r] they *youra'oona* (*pretend/feign they*[z]).	ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾
7. And disallow they[z] the *ma'oona*[72] (*any-thing of use or benefit*).	وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

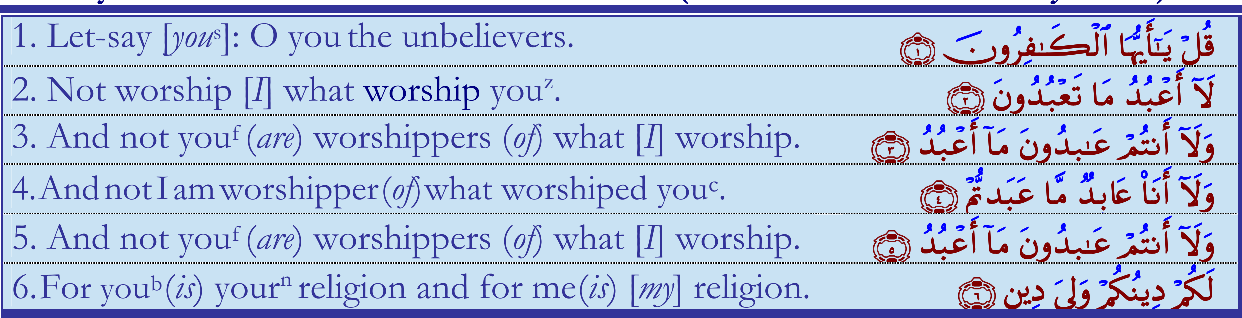


1. Verily We gave you[g] the *Kawthera*[73] (*multitudinousness*).	إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾
2. So let-pray [*you*[s]] for your[t] Lord and *inhar* (*let-slaughter* [*you*[s]]).	فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾
3. Verily your[t] detester, he (*is*) the *abtar* (*most-progeny-cut-off*).	إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)



1. Let-say [*you*[s]]: O you the unbelievers.	قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾
2. Not worship [*I*] what worship you[z].	لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
3. And not you[f] (*are*) worshippers (*of*) what [*I*] worship.	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾
4. And not I am worshipper (*of*) what worshiped you[c].	وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾
5. And not you[f] (*are*) worshippers (*of*) what [*I*] worship.	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾
6. For you[b] (*is*) your[n] religion and for me (*is*) [*my*] religion.	لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening[74] (*victory* [x]).	إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾

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[71] The word "ساهون" is *masculine, plural subjective noun*, meaning: *they who are unmindful* of a *present/future situation*!

[72] The word "الماعون" carries many meanings! *Emam* القرطبي mentioned *twelve* different meanings! Among them the *Zakah*, or *anything of use or benefit*!

[73] The word "*Kawther*" literally mean "*multitudinous*!" However, Qur'an commentators mention many different meanings! Among such meanings, *Emam* القرطبي mentioned *sixteen* different meanings, beginning with a *river in Paradise*, the *Qur'an*, *Prophet-hood*, the *various miracles* which the Prophet (SAWS) was given!

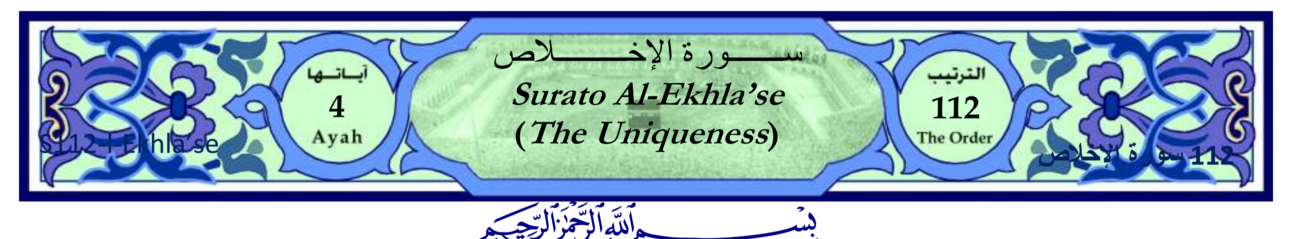
2. And you^{h} saw the mankind entering in Allah's religion [*in manner of*] [75] droves.	وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾
3. Then *sabbeh*[76] (*let-say* [*you*^{s}]: *subhana Allah*) by your^{t} Lord's praise and *istaghferho*[77] (*let-seek* [*you*^{s}] *His forgiveness*); verily He [was] *Tawwaban* (*iterative Relent*).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tabbat* (*marred/discomfited*) both hands^{w} (*of*) *Abey Lahab* and *tabba* (*marred/discomfited* [*he*]).	تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴿١﴾
2. Not enriched[78] *a'n* (*regarding*) him his possession and what [*he*] earned.	مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾
3. Shall *yassla*[79] ([*he*] *shall be broiled on/by*) a Fire^{w} flame-possessor^{w}.	سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
4. And his woman, the firewood's *hammalata*[80] (*iterative bearer-she*^{y}).	وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾
5. In her *jeede*[81] (*neck/collar*) (*is*) a rope (*of*) *masaden* (*collar of: palm-leaf/iron/cowry/combining all the aforesaid*).	فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ﴿٥﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*^{s}]: He (*is*) Allah, *Ahadon*[82] (*Solely-Unique*).	قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾
2. Allah The *Ssamad*[83] (*The: Solid/Eternally-Self-Sufficient*).	ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾

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74 The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment* all *in favor of the Muslims*! It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic!

75 The reason for the bracketed "*in manner of*" is because "أفواجا" is *adverbial*, for which there is *no* English equivalent! See إعراب القرآن، لمحمود صافي, for "أفواجا" as an adverbial construct!

76 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

77 The word "استغفره" = "اطلب غفرانه" = "let-[*you*^{s}] *seek His forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!" In this case "[*you*] *seek His forgiveness*!"

78 The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer*, *made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

79 The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

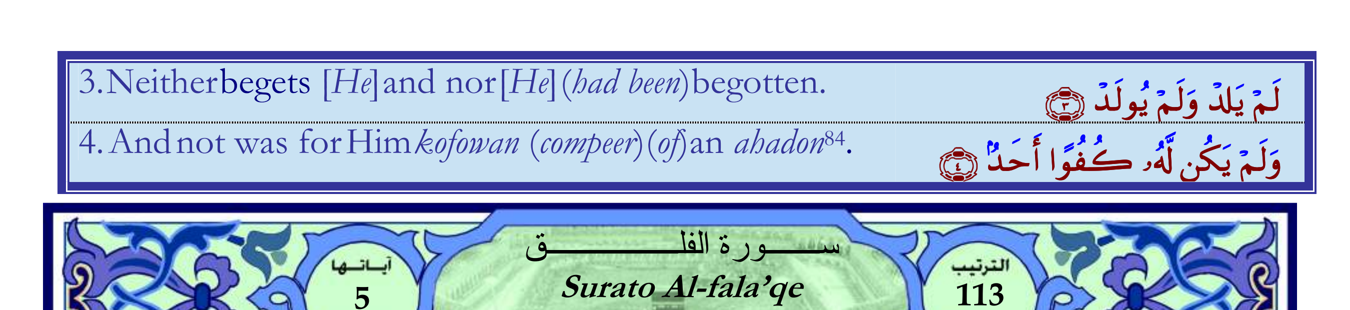
80 The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as slanderer or calumniator!

81 The word "جيد" = "العنق و قيل مقلده," i.e. could mean the "neck" or the "collar!" See اللسان!

82 See the *Lexicon* attached to this *Translation* regarding "أحد"!

83 The word "*Samad*" means: *solid*, eternal-Self-Sufficient! See الطبري!

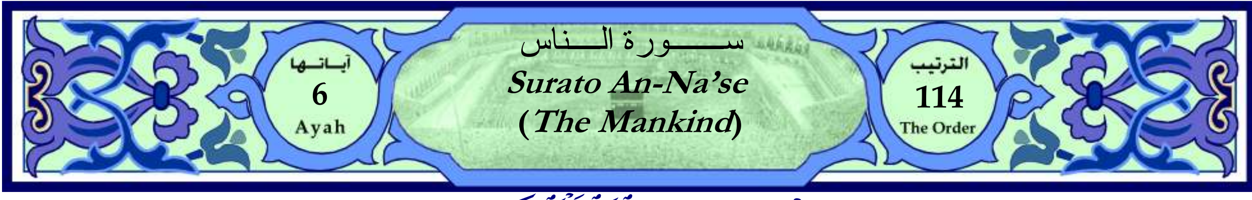
3. Neither begets [*He*] and nor [*He*] (*had been*) begotten.	لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ﴿٣﴾
4. And not was for Him *kofowan* (*compeer*) (*of*) an *ahadon*[84].	وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ﴿٤﴾



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*[s]]: [*I*] refuge by Lord (*of*) the *fala'qe* (*daybreak*).	قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ﴿١﴾
2. From [evil] (*of*) what [*He*] created.	مِن شَرِّ مَا خَلَقَ ﴿٢﴾
3. And from evil (*of*) a *Gha'seqen*[85] (*the night's darkness/ eclipsed-moon/ dark snake*) *edha* (*when/ if*) *waqaba* ([*it*[x]] *sank*).	وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
4. And from evil (*of*) the *naffathat'te*[86] (*blowers-she*[ym]) in The knots[w].	وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ﴿٤﴾
5. And from an envier's evil *edha* (*when/ if*) [*he/ she*][87] envied.	وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*[s]]: [*I*] refuge by Lord (*of*) the mankind.	قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾
2. King (*of*) the mankind.	مَلِكِ ٱلنَّاسِ ﴿٢﴾
3. *Ela'he*[88] (*Deity*) (*of*) the mankind.	إِلَٰهِ ٱلنَّاسِ ﴿٣﴾
4. From evil (*of*) the whisperer[x] the *khanna'se*[x] (*iterative hider/ withdrawer out of humility and lowness*).[x]	مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ﴿٤﴾
5. Who[x] [*he*] whispers, in the mankind's chests.	ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ﴿٥﴾
6. From the *Jenna'te* (*Jinn/ band of Jinn*)[x] and the mankind[x].	مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

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84 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

85 The word "*ghaseqen*" has *three* different meanings: (1) *the darkness of night* (2) *eclipsed- moon*, (3) *dark colored snake*! See **التاج**

86 The word ["blowers-she y] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses)!

87 The word "حاسد" applies to *both* the *masculine* and the *feminine*, as The Arabs do *not* say: " حاسدة"in their language!

88 The word "*elah*"= "*deity*" The *older* (1920s or earlier) versions of the Bible speak "*Alah*" (i.e. *misspelled* Allah), of *eloah*; *and elohim* as designation of *Yahweh,* the God of Israel! Lately however, this footnote was *deleted* from the Bible prints!

This revision was completed on the morning of Monday, January 01, 2007! Also revised today, Thursday August 09, 2007! Further revised, Thursday September 06, 2007! Further revision, Thursday October 01, 2007! This revision was completed on Thursday 23, April, 2009. This revision was completed on Friday 07, August 2009 and on Tuesday 28 of December 2010. On Monday 20/06/2011and on Monday 20/11/2011 (Revision 4.6.2). Thursday-evening March 07, 2013. (**Rev.4.9**) Thursday Aug.26, 2013.